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A Doctoral Resume

Decoding Social Inequality: A Study of Dr. B. R. Ambedkar's Select Prose Writings

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I. INTRODUCTION

Dr. B. R. Ambedkar is one of the greatest figures of modern India who liberated a vast section of the Indian people from the debased, dehumanized, irrevocable conditions of slavery. Due to his rare scholarship and exceptional contribution to uplift downtrodden people, he is called as Babasaheb, with devotional fondness and known to the whole world. The *Dalitbahujans*, pay homage and respect, adore and worship their messiah, Babasaheb. Like the Buddha, he never made any compromise with injustice, never cared for prestige and self-aggrandizement. He was an uncompromising rebel against social injustice and inequality. He worked relentlessly for the regeneration of humanity, for the well-being of mankind, for the transformation of man and society. He was a great social liberal. His vision was to produce a new social order based on the principles of justice, equality and fraternity. Thus, the idea of justice, equality, liberty and fraternity was the crux of his activities as well as writings. He regarded justice is the foundation of moral order and justice is related with equality. Justice is to be secured through Liberty, Equality and Fraternity. In a nutshell, justice is simply another name for liberty, equality and fraternity so far as Ambedkar's thoughts are concerned.

Ambedkar strongly opines that unlimited liberty destroyed equality and absolute equality left no room for liberty. To restrain absolute liberty, equality comes in picture. Equality recognizes equal basic rights of people. Positively, his social philosophy may be said to be enshrined in three words, liberty, equality and fraternity. In Ambedkar's view, Hinduism does not recognize liberty and fraternity. He stated that liberty must be accompanied by certain social conditions. These are social equality, economic security, knowledge, and education. The Brahminical Social Order is thus backed in operation with the

sanctions of Manu on education of the Shudras and others outside Chaturvarna. However, he showed the way to question these norms defined by the minority upper- caste people and he redefined social justice by synthesizing political equality first, and then by including freedom and liberty with social and economic equality. He believes equality without liberty would kill individual initiative. Without fraternity, liberty and equality could not become a natural course of things. He therefore had given utmost importance on social democracy. As a champion, he fought for the cause of the down-trodden, most exploded and oppressed people who had been suffering from injustice, inequality, deprivation, discrimination and exploitation perpetrated by the Caste system for centuries. Dr.Ambedkar as the principal architect of our Constitution ensured the fundamental human rights, the dignity of the individual, socio-economic justice and equality, promotion of social harmony and better standards of life with peace and security in all sphere of life.

The whole sphere of writings ofDr. Ambedkar reflects his dream of a society based on socioeconomic justice, equality and human dignity is yet to be realized. Over six decades of its progress, India has not realized our founder's vision of social democracy which is another name of justice and equality. In this proposed research, an attempt will be made to analyze and investigate critically how Dr. Ambedkar's prose writing decodes social inequality and celebrates Justice and Equality.

II. OBJECTIVES OF THE STUDY:

The present study has the following objectives:

i. To study Ambedkar's concept of justice, equality liberty and fraternity as reflected in his selected prose writings

ii. To study Ambedkar's views on the origin of the shudras, untouchability, caste system and the hindrances to their abolition

iii. To study the ideology that Ambedkar proffered to register his protest against the inequalities perpetrated by Hinduism

iv. To study Ambedkar's insistence for annihilation of caste for social reform

v. To enlist Ambedkar's struggle for fundamental human right, justice, promotion of social progress, social security, human equality, gender respect as reflected in his selected prose writings

vi. To analysis Ambedkar's views on to man, society, religion, nation and democracy, socialism ,social justice, emancipation of the down trodden as reflected in his selected prose writings

vii. To study as reflected in his selected prose writingsas an Advocate of Buddhism

viii. To bring to forefront the evil of caste tyranny and its dehumanizing effect on Dalits and whole humanity.

ix. To study the malevolent practices of Hindu Social Order which denied even a human status to a huge stock of humanity as reflected in his selected prose writings

x. To assess contribution of Ambedkar's prose writings to literature and society

xi.

III. HYPOTHESIS:

The present study is based on the following hypothesis:

i. Ambedkar is the champion social equal order and his writing celebrates values of equality, justice, liberty and Fraternity.

ii. The constitution framed by him celebrate the values of equality

iii. His prose writing aims to decode inequality.

iv. His prose writings demand well-ordered ideal society.

IV. *DECODING SOCIAL INEQUALITY: A STUDY OF DR. B. R. AMBEDKAR'S SELECT PROSE WRITINGS*(Research Plan)

Ambedkar's emphasis on morality and his efforts for the establishment of an egalitarian society on the principle of justice, equality and fraternity are renowned to the whole world.Ambedkar'sprose writing criticizes Hindu social order and caste system as a system of religious sanction which perpetuates inequality, injustice and hatred. His following prose texts are selected for critical scrutiny in present research.

1. *Annihilation of the Caste* (1936)
2. *Who were the Shudras*? (1946)
3. *Revolution and Counter Revolution* (1953)
4. *Riddles in Hinduism* (1955)
5. *The Buddha and His Dhamma* (1957)

The above selected prose texts of Dr. Ambedkar demands his social reform measures to create an egalitarian social system and conversion to Buddhism as a last resort to emancipate Untouchables from the slavery of biased caste system of Hinduism. Through the texts, Dr.Ambedkar reinterpreted and rejuvenated Buddhism as religion of contemporary world by rejecting the traditional version of Buddhism. He radicalized Buddhism as a social message. His Buddhism was neo-Buddhism. His writing attempts to analyses his efforts to embody justice and equality to ensure social justice and equal opportunities to all, irrespective of caste and creed.His writing reflects his notion of democracy and distributive justice and his vision of social democracy. His writing observes social democracy as a way of life which recognizes liberty, equality and fraternity as the principles of life and these principles are the other name of democracy. All these things as reflected in his selected texts will be studied in present research with critical fairness.

V. TENTATIVE CHAPTER SCHEME

This research tentatively proposes to follow the chapter scheme given below:

Preface and Acknowledgement

Chapter I Introduction

Chapter II Path of Equality: *Annihilation of the Caste*

Chapter III Origin of Caste System: *Who were the Shudras?*

Chapter IV Cultural Clashes: *Revolution and Counter Revolution*

Chapter V Enquiry of Hindu Religion: *Riddles in Hinduism*

Chapter VI Rationale of Buddhism: *The Buddha and His Dhamma*

Chapter VII Conclusion

A Select Bibliography

In the first chapter life and achievement of Dr. B. R. Ambedkar(1891- 1956) is to be focused as an author and humanist of the 19th century in India who covers almost all the major issues of society. His remarkable influence was apparent in the fields like justice, equality, justice caste system, women and widow upliftment and removal of Untouchability which is ultimately leads to welfare of human being.Through his writing, he placed human being as central value and concern in such a way that nothing is above the human being and no human being is above another. His life, various influences on him, his career, his contribution to literature, his work for society and country and place of his writing would be studied to set context for next chapters.

The second chapter proposes to study Ambedkar's *Annihilation of the Caste* (1936) with point of view of Ambedkar's doctrine of path of equality. The book *Annihilation of*

Caste talks about ills of untouchability and demands social equality. Ambedkar criticizes the Hindu caste system and its law books. He argues that inter caste dining and inter caste marriage are not sufficient to annihilate the caste system, but that "the real method of breaking up the Caste System is to destroy the religious notions upon which caste is founded. His views on caste and the Hindu scriptures as reflected in this text would be discussed in this chapter.

The third chapter proposes to study Dr. Ambedkar's *Who were the Shudras*? (1946). the book entails how the original Indians ended up being the forth class of Hindu society. The book goes really back in time, even before Buddha's period, explaining the existence of Indians who were true warriors, one of the most talented in their time. When Siddharth, the Gautama attained enlightenment, they became his true followers. After Buddha's periods, when influence of Buddhism was kind of shaking, that is when Hindu priest (Brahmins) divided the society in such a way that, these true followers of Buddha ended up being the forth class of Hindu society. They became slaves, who afterwards never got an opportunity and were ruled by other three higher castes for over several centuries. This chapter will make critical enquiry of origin of caste system as documented by Ambedkar.

The fourth chapter proposes to study Dr. Ambedkar *Revolution and Counter Revolution* (1953). The Counter-Revolution pioneered by Brahmins' resulted into decline and fall of Buddhism. Indian history which is written from the viewpoint of Brahmanism and patriarchy is rewritten by Ambedkar through the lens of oppressed and marginalized. A good amount of reading, observation and research have been invested by Dr. Ambedkar in this venture. History of India is not uniform it has a brahminic phase, Buddhist phase and Hindu phase. Decline of Buddhism emerged as a result of the revival of Brahmanism under the king Pushyamitra, with the help of Manusmirti this lead to the establishment of Hindu religion.

The counter revolution, cultural clashes and other details studied by Dr Ambedkar would be explored in this chapter.

The fifth chapter proposes to study Ambedkar's *Riddles in Hinduism* (1955). Ambedkar documented the contradictions within the mythologies and the utter lack of coherence in the scriptures of Hinduism. The techniques of manipulative reinterpretation and circumlocution are used to confuse common people and to establish what is otherwise totally illogical. Dr. Ambedkar believed that this was with the ulterior motive of holding the masses under Brahminic domination and also discussed riddles of four varna, fourAshramas, Manu's madness, from paternity to maternity, kali varjya, compulsory matrimony, manvantara, Kali yuga and Rama and Krishna. These things would be studied in this chapter in order to make critical enquiry of of Hindu Religion.

The sixth chapter proposes to explore rationale of Buddhism as reflected in Ambedkar's *The Buddha and His Dhamma* (1957). The book shows a scientific understanding of Buddhism itself and reinterpreted the importance of Buddhism. T*he Buddha and His Dhamma* is known as the Buddhist Bible, encompasses the life and a personality of the Buddha, and assents an analytical exposition of the Dhamma. Dr.Ambedkar gives the scientific reasons for the Great Renunciation of the Buddha. While redefining and rediscovering the tenets of Buddhism, he saw that the ideal of democratic equality is very strong in Buddhism. Buddhism was not simply spirituality for Dr. Ambedkar, but a rational, psychologically oriented 'Dhamma' designed to help humans living in the world and transform that world into one free from Sorrow. The rationale of Buddhism as advocated by Ambedkar and its relevance and importance for welfare of society would be examined in this chapter.

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The seventh and last chapter would be conclusion. It would summarize findings of earlier chapter and would justify how Dr. Ambedkar's selected prose texts propagates "social justice" which is based upon equality, liberty and fraternity of all human beings and which aim to remove all kinds of inequalities based upon caste, race, sex, power which is needed to make our Nation truly democratic and healthy.

VI. RELEVANCE OF THE STUDY TO SOCIETY:

The present study deals with the justice, equality, liberty and fraternity and to inculcate these values in the society which are crucial for the betterment of the society. This type of research would help to create social awareness in order to eradicate social ills.

VII. RESEARCH METHODOLOGY

The present research proposes to undertake multidisciplinary methods of research such as analytical, interpretative and evaluative. Apart from this it intends to use the sociological, historical, political and cultural interpretations to scrutinize and explore the different facets Ambedkar's writings. His writing and his message will be analyzed, evaluated and assessed on the basis of their significance in the present day context. Finally, the general findings and inferences would be put forth. MLA recent methodology (MLA Style-sheet 7th edition) will be strictly followed for documentation.

VIII. PROBABLE DATE OF COMPLETION OF WORK

The present research work would probably be completed within three years from the date of registration.

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